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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

NIAGARA FALLS.

Extract from a clergyman's journal of a voyage from Boston to New Orleans,—thence to Alexandria on Red River,—thence in the spring up the Mississippi, through Ohio, down Lake Erie by Niagara Falls, &c. home.

While yet at a distance of several miles, looking and listening with intense eagerness for some visible, or audible indication of the local presence of this greatest natural wonder of our land, I first saw two neighboring cones of dense, rolling mist of a peculiar hue, that appeared to undulate, to swell and diminish, or to loom up and fall occasionally as the wind buoyed it up, or pressed it down. It looked like a broad ascending rain shower, or inverted jet d'eau as in effect it is. When the sun shines, and it is crowned with its iris, it reminds one of the mysterious dove of the poet that flitted before Æneas and led him to the sacred branch, which being plucked by him, was to open for him an entrance into the *palida regna Plutonis*, over the Phlegethon and Cocytus, that interposed between him and Elysium. I could not withdraw my eyes from this lofty coronal of rolling vapor. As I approached nearer to the spot, which had led me to deviate so many hundred miles from the direct course to my home, I beheld a strange agitation in the waters of the broad and hitherto smooth current of the river, which began to move with an increased rapidity. For a considerable space they spread out into a wider sheet, as if seeking, on either shore, a way to escape from the slippery descent, which grew every moment more steep. Unable to arrest their onward progress, they are seized with trembling and break into foam. Like a man, who feels that he is sliding towards a fearful and inevitable precipice, that is to plunge him into a fathomless abyss, they utter a voice, as of terror, that waxes louder and louder as their descent quickens, and they approximate to their fall. Again the width of the river narrows, and they seem, like the crew of a ship about to perish, to huddle together, as is usual with a ship's company when at the moment of going down. The tumult and noise grow more violent and loud, as they near the brink of the precipice, and the waters are divided by a large island, [Goat Island] and they hurry on, the one part to the right, and the other to the left, as if impatient to pass the awful bourne, whence there is no return. Yet there is a little space towards the edge, where they become smooth, then in a moment are invested in a winding sheet of foam of the purest white, and are precipitated down a perpendicular descent of one hundred forty eight feet on the Canada side, and on the American one hundred sixty four feet. The tumultuous roar of the rapids, previous to their descent, is drowned in the deep and solemn reverberation of their fearful plunge into the depths below, resembling, to one on the brink above, the hollow sound of subterranean thunder.

The mighty rush of the waters behind you, and the noise of the boiling abyss beneath, as you look down over the edge of the fearful precipice;—the accumulated surplus waters of the long chain of lakes to the far West, supplied from hundreds of rivers and smaller streams, here converted into two broad, white perpendicular columns of foam, the one spread out in the form of a *crescent* or *horseshoe*, six hundred yards fronting towards the east and north.—the other, a beautiful and regular convex curve, looking upward and nearly confronting the former towards the north and west, three hundred yards in width; between these a narrow and most beautiful sheet, separated from the main one by an islet on the American side of Goat Island, called the central fall; the foam of the boiling abyss below rebounding far into the upper air, and falling in a continual shower of fine rain or mist;—when the sun shines, two or more rainbows, suspended over the awful gulf, like the Christian's hope, that gilds with rays, borrowed from the source of light, 'the palpable obscure' of the grave; the tranquil flow of the waters after they have passed the gulf, resembling the composed features of the shrouded sleeper after having passed the agony of dissolution;—the perpendicular sides of the channel, nearly three hundred feet in height on either hand, composed of regular strata of lime-stone, forming a magnificent mausoleum for the sleeping waters, resting from their hurry and turmoil, previous to their burial here; the little islets, covered with evergreens, that cluster about the main central island, which stands, like a fast anchored ship of the line, in the midst of a surrounding sea of foam and tumult, having her convoy of small craft about her;—the deep shade and quiet in the midst of that island; the shrill cry of the white gulls, that hover above the deep abyss to catch the fish, that are killed by the dashing down of the torrent, when they are carried over, or venture too near the base of the cataract;—their cries, mingling like a sharp treble with the awful swell of the full, deep organ, that peals its everlasting anthem to the praise of the Creator;—all these objects, filling to their utmost capacity the organs of vision and hearing, form together an assemblage of the sublime, the awful, the grand, the terrific and the beautiful, which can not be found combined, with any approach to equality, in any other spot upon the earth. As has been often remarked, the spectacle is unparalleled, indescribable and unique. Though the view, which I have above essayed to give, combines the greatest number of the most striking features of this great spectacle, yet it was not the view that I first took of it, and which gave me the most vivid and profound impression of its gradeur. I had heard, or read, that it depended much upon the point, from which the first view and impression is taken, whether the visitor is disappointed or not; and to avoid all the lesser traits and impressions, I passed wide from the parts above, and went with my eyes averted down the ferry steps to a level with the water below, and then looked upward; and the sublime height, the vast volume of the foaming cataract, its plunge into the whirling depths below, the deafening roar of the waters, and the trembling of the ground on which I stood, impressed me with awe and wonder; and I experienced, in a degree I had never felt before, the emotion, described by rhetoricians, of the sublime bordering upon terror. I then crept up a cone-shaped mass of ice and snow, accumulated during the winter to the height of thirty or forty feet upon a rock, that lies just at the edge of the boiling cauldron, into which the headlong torrent plunges, and looked down till I felt my brain begin to whirl at the view of the frightful abyss, where

'The tortured waters foam and hiss and boil
In endless agony.'

I retreated from my perilous position, which had not been before attempted, I was told; and which, as I afterwards saw, was so undermined by the spray as to be in imminent danger of falling. Once more upon the level and firm ground, I stood in silent admiration and awe before the stupendous cataract. I looked westward to the broader sheet of foam, I heard it respond to the nearer thunder, where I stood, 'deep calling unto deep,' one answering to the other in everlasting response; and my thoughts were of the greatness and majesty of God. It was on the Sabbath, that I first saw this great sight. Then, if ever, I felt that I might adopt the words of the evangelist, *I was in the spirit on the Lord's day*; and I seemed to hear the voice of that mysterious Being, whom the beloved disciple saw and heard in Patmos, whose *head and hairs were white as snow, and his voice, as the sound of many waters, saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a book.* I was in a temple of more glorious dimensions, and more magnificently furnished with all the appendages, that could inspire and aid devotion, than all the wealth and power of papal Rome, the mistress of the Christian world, had been able to rear, though centuries and princely revenues were exhausted, and all the inspirations of genius and superstitious piety, seconded by the ambitious promptings of papal pride, were put in requisition to perfect what has been regarded, as one of the seven wonders of the world. The many waters of the torrent, as they fell down at the base of the cataract, seemed to me to image the twenty four elders in the apocalypse, clothed in white raiment, and those mysterious living creatures, bowing bown *before the throne, out of which proceeded thunderings and voices,—and which cease not day and night, saying, holy, holy, Lord God Almighty, which was and is and is to come. Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created.* The fathomless abyss became to my mind a vast censer, the perpetual cloud of mist the eternal incence offered to the Divinity, and the roar of the waters the everlasting anthem, chanted to his praise, the burden of which it required little aid of the imagination to identify with that of the harpers and singers *having the harps of God, who sing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty.* The following morning dawned, and the day commenced with a bright sun; and, having heard the deafening roar of the rapids during the night, even in my dreams, I hastened early from the hotel to review all the points of this grand spectacle in the sunshine, which I had surveyed the day previous under a clouded sky. A new splendor was added to the whole scene by the rainbows, which are seen overhanging the gulf below the falls. There were light, fleecy clouds flying in the horizon, now interrupting and now leaving the moonlight to rest in its brightness upon the incessant shower of mist, that rises from the foaming waters, as they rebound from their fall. I saw these brilliant bows, with all their prismatic colors vividly defined, successively form and vanish, like human hopes, as the sun shone, or was obscured by those passing clouds. I noted that these bows were highest at the first rising of the sun, as are the hopes of man in the early morning of life. As the sun advanced towards mid-day these bows descended to a lower point, just as man's earthly hopes gradually decline from youth to the meridian of life. When the sun begins to decline, the bows begin to rise, and are highest at sunset; but they have changed their direction, like the hopes of the Christian, which are no longer of the earth, and are highest and brightest at the going down of his sun. The imagination is strongly excited by the scene, and the spectator is prompted to moralize the imposing spectacle into a thousand similes. The images, embodied in the description, which I have attempted, all occurred to me, with a hundred others not introduced, during my immediate contemplation of the scene, at the many points of view, which I took of it. After having gazed upon the spectacle, and hearkened to the never ceasing, monotonous roar, till the mind has in a degree recovered from its amazement, I believe the first obvious thought in most minds is a striking comparison of the littleness and helplessness of man and the insignificance of his puny efforts, when measuring strength with the irresistible might and majesty of the Creator displayed in these falls. I felt, in all their force, the graphic truth and beauty of Brainard's brief apostrophe to the torrent.

'The thoughts are strange that crowd into the brian,
While I look upwards to thee! It would seem
As if God poured thee from his hollow hand,
And hung his bow upon thy awful front,
And spoke in that loud voice, which seemed to him,
Who dwelt in Patmos for his Savior's sake,
The sound of many waters; and had bade
Thy flood to chronicle the ages back,
And notch his centuries in the eternal rocks.
Deep calleth unto deep. And what are we,
That hear the question of that voice sublime?
Oh! what are all the notes, that ever rung,
From war's vain trumpet by thy thundering side?
Yea, what is all the riot man can make
In his short life, to thy unceasing roar?
And yet, bold babbler, what art thou to Him,
Who drowned a world, and heaped its waters far
Above its loftiest mountains?—a light wave
That breaks and whispers of its Maker's might.'

It is difficult to tear one self away from the subject, as it is to quit the place, being bound to the spot, as I felt, by a sort of spell or charm, from which one is reluctant to break and turn away. Having witnessed this spectacle, I must go to other worlds to find another surpassing it in grandeur and interest, in magnificence and beauty. F.

ON MAKING A WILL.

Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have devised for such purposes is most disproportionately small? And yet, small as it is, it is your WILL. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections;—your supreme friend is Christ, and yet that he should be put off with that insulting pittance, is your Will. You make your testamentary arrangements in the prospect of leaving, what you properly designate, a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your Will. You make those arrangements in the prospect of being received into perfect blessedness: you entertain the hope that while survivers are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect—but that next to none of that happiness shall arise from the right employment of that property in your Will.

This robbery of the Christian cause remember, is your *will*;—not a mere passing thought, not a precipitate, unconsidered act; but an act which you formally preface with saying, that you perform it 'being in sound mind'—in a word, it is the deliberate act of that sovereign part of your nature, your *will*. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind—you impress it with the sovereign seal of your Will. Yes, this is your *will*, which you are content to have for a dying pillow, and on which you propose to rest your dying head! Your *will*—and therefore a part of your *preparation for death!* Your *will* avowedly prepared, (monstrous inconsistency!) that the subject of your property *may not disturb you in death!* that you may be able to think of it *with peace!* Your *will*—made, partly, as a preparation for the awful moment when it shall be said to you 'Give an account of thy stewardship;' made on the way to that judgment seat, where one of the first inquiries will relate to the use which you have made of your various talents! Christian professor, be entreated. What your death bed would have been, had your attention never been called to this subject, it is not for a man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy: or, better still, become your own executor, and enjoy at once the luxury of doing good; or, best of all, do both—if the nature of your property permit, *do both.—Mammon.*

THE POWER OF TRUTH.

Two Mongol-Tartar Chiefs, from the borders of China, some years ago, came to St Petersburgh to acquaint themselves with the learning and arts of Europeans; bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations they were engaged to assist a German clergyman, resident in that city, in a translation of St Matthew's Gospel into their native tongue. This work was carried on for many months, and day by day they were accustomed to collate, with the minister, such portions of the common task as one, the other, or all three had completed; in the course of which, they would often ask questions respecting circumstances and allusions, as well as doctrines and sentiments, contained in the book, which, to be faithful interpreters, they deemed right to understand well for themselves beyond the literal text. On the last day, when the version was presumed to be as perfect as the parties could render it, the two saisangs (or chiefs) sat silent but thoughtful, when the manuscript lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had any questions to ask. They answered, 'None;' and then, to the delight and amazement of the good man,—who had carefully avoided, during their past intercourse, any semblance of wishing to proselyte them,—they both declared themselves converts to the religion of that book. So they proved in the sequel, but with that part of the history, though exceedingly interesting, we have not to do at present. One remark which the elder made, and the younger confirmed, has caused this reference to them. He said, 'We have lived in ignorance, and been led by blind guides, without finding rest. We have been zealous followers of the doctrines of Shakdshamani (the Fo of the Chinese,) and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus Christ, it is just the contrary; the more we meditate upon his words, the more intelligible they become; and at length it seems as if Jesus were talking with us.'—*Montgomery.*

DEAF AND DUMB BOY.—A few years ago, a clergyman paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children in their knowledge of Divine Truth. A little boy on the occasion was asked in writing, 'Who made the world?' He took up the chalk, and wrote underneath the question, 'In the beginning God created the heaven and the earth.' The clergyman then inquired in a similar manner, 'Why did Jesus Christ come into the world?' A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.' A third question was then proposed, eminently adapted to call his most powerful feelings into exercise: 'Why were you born deaf and dumb, while I can hear and speak?' 'Never,' said an eye-witness, 'shall I forget the look of resignation which sat on his countenance as he took up the chalk and wrote, 'Even so, Father; for so it seemed good in thy sight.'

The denomination can neither control nor over-rule the decision of a church, nor approve or censure a single individual. If a man stand faultless before his church, he is faultless before his sect. And for them to assume any authority over him or them, is gross and unblushing arrogance.

Hence a denomination, as it is called, is a very different thing from what it is very currently supposed to be. It is not an association, into the common stock of which a man throws his conscience, his property, his character and opinions, to be used or abused, to be directed or controlled by the will of a majority. It is not a clan, of which every member is bound to espouse the quarrels of every other, and of which all the members must rally at the call of him who claims to be their leader, or who volunteers to be their representative. There is no such clanship, for, except in those matters which Christ has enjoined, they are not in any respect committed to each other. There is no such representation, for there is no power to be delegated, and he who assumed it, and those who allow it to be assumed, act in direct variance with the first principles of independency.

I insist the more upon this, because, at the present time, there is great danger lest it should all be forgotten. Men, (from the very best motives, no doubt,) assume principles, the very reverse of what is here asserted, and what, I presume, every independent believes. Thus if a congregation in any place, see fit to build a meeting house three times as large and expensive as they need, and plunge themselves hopelessly in debt, there is an universal cry for *the denomination* to come to the rescue. It is held that every member of the sect is dishonored, if these members of it are not enabled to pay a debt, which they incurred without any means of liquidation, and without consultation or advice with any thing but their own vanity; and it is held, at least by the agents in the case, that the whole estate, real and personal, of the whole sect, is pledged to snatch this property from under the hammer; that is, to present this congregation with a place of worship thrice as good as they need. Thus, also, if any scheme of benevolence, local or general, educational or religious, be set on foot in any quarter of the land, if it originate with the members of a particular communion, and be stamped with the seal of the sect, it is held that every member of that sect is bound, right or wrong, wise or unwise to uphold it. It matters not how wild may be its extravagance, or how doubtful its claim, if it have been set on foot by the denomination, and especially, if a majority can, by any fiction of representation, be made to seem in favor of it, every one must bow in submission to their decision, and go forth blindfold, to the work of carrying it forward. Nay, it has been held, practically at least, that members of a denomination might be praised or censured, for bowing or not bowing to such dictation. An assembly, purporting to be a representation of a religious sect of independents, on one occasion at least, has agitated this question, and entertained jurisdiction in such premises, though I believe, the act was not eventually consummated. These facts show, that the essential principles of Independency are liable to be forgotten. It is therefore, time, that every one should know what are his own rights, and what are the rights of his neighbor. It is proper that every one should be put in mind of the precise matters in which he subjects himself to his brethren, and, to some, at least, it may be refreshing to be informed, that, in all things else, he is accountable to no being under God. He can neither bind others, nor be bound by them. He can neither represent nor be represented. He cannot be made a slave by hand vote, nor be obliged to do any thing unless he have pledged himself to do it. And, in all this there is no arrogance, no radicalism, no assumption of new and unheard of claims, but the calm, deliberate assertion of his rights as an Independent; and the man who would infringe these rights, and, either open or covertly, beguile us of our liberty, and not who asserts this, is the heretic and the schismatic.—*Wayland.*

[From Mrs Sigourney's Letters.]

NEW ENGLAND INDUSTRY.

I have seen no class of people, among whom a more efficient system of industry and economy of time was established, than the agricultural population of New England. Their possessions are not sufficiently large to allow waste of any description. Hence, every article seems to be carefully estimated, and applied to its best use. Their mode of life, is as favorable to cheerfulness and health, as it is eminent in industry.

The farmer, rising with the dawn, attends to those employments which are necessary for the comfort of the family, and proceeds early with his sons or assistants, to their department of daily labor. The birds enliven them with their song, and the lambs gambol, while the patient ox marks the deep furrow, or the seed is committed to the earth, or the tall grass humbled beneath the scythe, or the stately corn freed from the intrusion of weeds. Fitting tasks are proportioned to the youngest ones, that no hand may be idle.

In the interior of the house an equal diligence prevails. The elder daughters take willing part with the mother, in every domestic toil. No servant is there, to create suspicious feeling, or divided interest. No key grates in the lock, for all are as brethren. The children, who are too small to be useful, proceed to school, kindly leading the little one, who can scarcely walk. Perhaps the aged grandmother, a welcome and honored inmate, amuses the ruddy infant, that she may release a stronger hand for toil. The sound of the wheel, and the vigorous strokes of the loom are heard. The fleece of the sheep is wrought up, amid the cheerful song of sisters. Remembering that the fabrics which they produce, will guard those whom they love, from the blast of winter, the bloom deepens on their cheek with the pleasing consciousness of useful industry.

In the simple and abundant supply of a table, from their own resources, which shall refresh those who return weary from the field, all are interested. The boy, who brings his mother the fresh vegetables, selects a salad which his own hand had cultivated, with some portion of the pride with which Dioclesian pointed to the cabbages which he had reared. The daughter, who gathers treasures from the nests of the poultry that she feeds, delights to tell their history, and to number her young ducks as they swim forth boldly on the pond. The bees, whose hives range near the door, add a dessert to their repast, and the cows feeding quietly on rich pastures, yield pure nutriment for the little ones. For their bread they have 'sown, and reaped, and gathered into barns;' the flesh is from their own flocks—the fruit and nuts from their own trees. The children know when the first berries ripen, and when the chesnut will be in its thorny sheath in the forest. The happy farmer at his independent table, need not envy the luxury of kings.

The active matron strives to lessen the expenses of her husband and to increase his gains. She sends to market the wealth of her diary, and the surplus produce of her loom. She instructs her daughters by their diligence to have a purse of their own, from which to furnish the more delicate parts of their warbrobe, and to relieve the poor. In the long evenings of winter, she plies the needle, or knits stockings with them, or maintains the quiet music of the flax-wheel, from whence linen is prepared for the family. She incites them never to eat the bread of idleness, and as they have been trained, so will they train others again; for the seeds of industry are perennial.

The father and brothers, having recess from their toils of busier seasons, read aloud, such books as are procured from the public library, and knowledge thus entering in with industry, and domestic order, forms a hallowed alliance. The most sheltered corner by the ample fireside, is reserved for the hoary grand-parents, who in plenty and pious content pass the eve of a well-spent life.

The sacred hymn and prayer, rising daily from such households, is acceptable to Heaven. To their humble scenery, some of our wisest and most illustrious men, rulers of the people, sages and interpreters of the law of God, looked back tenderly, as their birth-place. They loved to acknowledge that in the industry and discipline of early years, was laid the foundation of their greatness.

FOR THE REGISTER AND OBSERVER.

MAN AND WOMAN.

Can it be true that there is a sex in intellect, that the intellectual powers of man are superior to those of woman? Can it be true that there are any in this enlightened age, as it is called, who believe in this doctrine? Yes, this latter is 'awfully true.' There are some, without the pale of the New Jerusalem Church, whose accomplished minds are beaming with light, in other matters, who yet believe in that heretical doctrine of Emanuel Swedenborg, viz. that 'women have more Divine Love but Men more Divine Wisdom.'

Superiority of man's intellect over woman's is a position assumed by man, as I conceive, without any grounds with which to substantiate it. I have never met with any reasoning or facts that could prove it. One fact is true of the doctrine, and that is, it is too absurd an hypothesis to admit of anything so rational as reasoning.

Some celebrated writer has I think given this reason, among others equally sound, for his belief in said hypothesis, the excessive vanity of woman.

I would ask, if woman in her vainest flights has ever half equalled the vanity or self complacency of that man who asserts that himself is 'a little lower than the angels,' and woman a little above the brutes?

Let there be something new under the sun! seek no farther! Lo! it is here, an unparalleled instance. A woman assuming for herself the same position with regard to intellect that man does for himself, and from this charitable motive, that the 'stronger' shall not 'carry it' in VANITY as Carlyle says they do in dress &c.

All philosophers agree in this that the good of all beings is the accomplishment of their destinies, and I believe they agree in this also, that instincts, faculties and capacities or powers, are bestowed according as the perfecting that destiny shall require. If this is granted, does not woman in her sphere of wife and mother require as much intellect if not more, than man in any office or station? As to their being equally with men heirs of 'life eternal,' I believe men have the magnanimity to admit this. Yet they must expect to be happier in that state than we are, inasmuch that, if more intellectual, it is expected that they will be morally and religiously better, as 'much is required from him to whom much is given.' But in their sphere of wife and mother for this life, is not their influence in society unbounded, almost incalculable? A pious, intelligent, active wife and mother not only exercises a powerful influence on the circle in which she moves, but she exercises a powerful one on future ages, as she is forming the minds of her children for Christians and statesmen, or good wives and mothers for another age. I know of no more important station. Can it be that our Heavenly Father destined us to fill these responsible offices and yet made us lower in the scale of being than man? It seems to me a libel on our Creator to suppose it, and a thought unworthy of man.

Grant that woman in her peculiar path requires more intellect than man in his, and 'what is the inference,' when we consider the perfection of the work of our kind Parent, and that gifts and talents are bestowed according as they are required? Perhaps it is true that some of our grandfathers believed in the superiority of man's intellect, not because they took the trouble to reflect on the subject but because their's did before them. But 'I call that mind free, which guards its intellectual rights and powers, which calls no man master, & receives new light whencesoever it may come.' 'I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.'

Such a 'fresh heart among the many hackneyed' would indeed be 'as a green tree among the charred forests which the wasting fires have swept through.' H*****.

[From the Churchman.]

DR DODDRIDGE'S DREAM.

Dr Doddridge was on terms of very intimate friendship with Dr Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening after a conversation of this nature, Dr Doddridge retired to rest with his mind full of the subject discussed, and in 'the visions of the night' his ideas were shaped into the following beautiful form. He dreamt that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse and worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house and sufferings of mortality, for a state of liberty and happiness. Embodied in a slender orial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or a village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his liteless remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness.

They travelled together through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted athwart their path, the guide informed him that the palace he beheld, for the present was to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup and a cluster of grapes, and then said that he must now leave him, but that *he* must remain, for he would receive in a short time a visit from the lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass, that angels though unseen, had ever been his familiar attendants; and sent by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a rap at the door. The lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet, completely overcome by his majestic presence. His lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drank, he presented it to him saying, 'This is the new wine in my Father's kingdom.' No sooner had he partaken than all uneasy sensations vanished, perfect love had now cast out fear, and he con-

versed with the Savior as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: 'Thy labors are over, thy work is approved, rich and glorious is the reward.'—Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from this joyful interview were rolling down his cheeks. Long did the lively impression of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

From the Philadelphia Observer.

PRACTICAL PREACHING.

A learned Friar of Italy, was appointed to preach before the POPE on a special occasion. To be better prepared, he visited Rome to see the retinue and conclave thereof. The time for his sermon having arrived, he entered the pulpit, and casting a significant eye to and fro, cried with a loud voice, St Peter was a fool!—*St Peter was a fool!!*—ST PETER WAS A FOOL!!! With this he left the pulpit.

Being summoned before the offended POPE, and asked a reason for his conduct, he answered—Surely, most holy father, if a priest may go to heaven *abounding in wealth and honor, and live at ease, seldom or never preaching!*—then surely—surely St Peter was a fool, who subjected himself to such self-denial, hardship, and toil to go thither!

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

Mr Editor,—In the last number of the Christian Examiner, there is a very interesting article on Sunday Schools; interesting not only on account of the subject, and the able manner in which it is treated,—but, as appearing in a Journal of such high standing, and over the familiar signature of one whom we all know as a warm friend of the Institution.

It is just cause of rejoicing that Sunday Schools are beginning to attract the right sort of notice. We say the '*right sort*,' because hitherto they have received but little which has not been extravagant, whether favorable or unfavorable. There have seldom been wanting those who would speak sweet words of encouragement; but the difficulty, of late, has been, that there have been few who have spoken *discriminately*. The friends of the Sunday School have had to look to their opponents for an expose of its deficiencies—and *they*, of course, have offered no remedy for what they conceive to be *inherent* defects. Therefore, it is, that we rejoice when any one comes out, like the able writer in the Examiner, and offers something else besides praise, (of which we have had enough) for our encouragement and assistance. Sunday Schools are by no means perfect. They have many defects. They have dangers as well as advantages. Indeed, in proportion as an instrument is powerful in a *good* cause, will it, if misused, be powerful in an *evil* cause. The Sunday School is accomplishing a mighty work: but unless watched it may prove for the *woe* rather than the *weal* of the community. The machine is yet imperfect. It would be a miracle if in so short a time after its invention it were not so. There are to be many improvements before its operation will be perfectly easy and natural. Some have already been discovered and adopted, and its action is more vigorous and effectual than formerly. Confidence in it is increased. The public breath now infuses fresh life into it. Every where friends are rejoicing in its success, and its power is already felt in the community. The press teems with favorable notices, and there is nothing to hinder its rapid progress, excepting such dangers as are incident to great prosperity in any enterprise.

Now, then, is the opportunity for the true Friends of the Sunday School to come forward, and spend the time formerly devoted to answering objections, in giving the fruits of their experience and thought for its future guidance. Now that they have cleared away the obstructions to its progress, let them aid us in improving its machinery, and shaping its course.

Such a work is attempted in the article in the Examiner. It is ostensibly a review of two books—to wit: 'Todd's Sabbath School Teacher,' and 'Muzzey's Sunday School Guide;'—both of which are recommended as valuable works. It is not, however, confined to an analysis of these books. It contains many hints on the Sunday School system, urged with characteristic plainness and eloquence. On the subject of prayer, the writer expresses the desire, that 'the preferableness in school, of prayer by liturgy, or by extemporaneous speech' should be treated 'elaborately and at large.' Such a paper is needed, and, it is to be hoped, will be soon forthcoming from some experienced hand.

Meanwhile the writer would give the result of his experience. The aim and object of prayer is to excite and give vent to devotional feeling:—and the question is, how may this be effected in the minds of children? Not, it seems to me, by having them *read* the prayer with, or after, the superintendent. There is a coldness in this, in little keeping with the buoyancy of a child's mind. It is making too common work of prayer. The bare fact—trivial as it may seem—of having prayer books scattered about the school with other books, seems to me injurious in its effect. Again: having to turn to a particular prayer in a book, instead of looking *in the heart* for it, may do for grown people—it does do for many—but it seems to me that the act itself *gives to the child* a wrong idea of prayer. The very word 'prayer-book' carries an unpleasant idea with it. *Use* may naturalize the custom of reading prayers—but is there not some mode, natural in itself, that will answer for children? The great difficulty is to secure attention, and for this purpose, manuals have been resorted to in our schools. It has been found, in most cases, that the pupils are not attentive or quiet, during a prayer to which they do not respond. Perhaps this difficulty is insurmountable. I would remark however, in passing, that most of the prayers of this kind which I have heard, have been above the comprehension of the children, and all of them too long.

Should the language be perfectly simple, and the petition *natural* for a child, and not too long—and in addition to this, should each Teacher speak often to his class of the true nature of prayer—it may be that more success would attend the common method. But there is an intermediate course which strikes my mind as best;—which is, that the prayer be not *read*—but be offered either *extempore* or *memoriter*—and responded to by the children. If the sentences are short and couched in simple phrase, I am satisfied from observation, that the plan would be found the best one in use. This obviates the objection to *reading prayers*, while it has all the advantages of that plan.

The article under consideration contains some few remarks on libraries. I have long been doubtful of their utility to Sunday Schools. And one objection has always been a disbelief that there were to be found *a hundred good children's books* suitable for a Sabbath School library. I extract the following:

'There is great danger in that class of books, (Sunday School books.) A fiction for a child should always have the gravity and moderation of truth, should never falsify human nature and real life, nor encourage sickly and morbid expectations. Some of the stories written for children are mere novels in miniature, exaggerated, stimulating, suited to create an unnatural craving for excitement, to destroy the taste for sober truth, and to train up our pupils to be devourers of the Circulating Library. This should be seen to in the selection of Books.'

I had proposed making further extracts from the article in the Examiner, but defer it for the present. A TEACHER.

EXPERIENCE.—An account is given of a recent interview with Mr J. Q. Adams, at Washington, during which he is reported to have used the following language—

'I have long been a firm believer in the revelation of God, and have long trusted in the atonement of Christ; and during a long life I have seen the prayer of faith prevail with Israel's God. It is true I have been called by God's providence to discharge high obligations to my country; I have been four times in Europe, and spent more than twenty years of my life in foreign countries. I was then called to the Presidency, and the four years that I filled the executive chair, were the only unhappy years of my life. Now in my old age I feel it peculiarly my prerogative to guard the liberties of my countrymen from danger. I have assumed vast responsibilities, and in this rugged crisis I have desired the prayers of all the good and virtuous. I shall soon pass away, and if our country is to remain free, other, and younger, and stronger men must fill the breach. They must be men equal to any crisis, and not afraid of danger; and above all, *they must be men of prayer and piety.*'

EVIL MEMORY. Almost twenty years since, I heard a profane jest, and still remember it. How many pious passages, of far later date, have I forgotten! It seems my soul is like a filthy pond, wherein fish die soon, and frogs live long. Lord, raze this profane jest out of my memory!—*Dr Thomas Fuller.*

FISHING WITHOUT BAIT.—A minister, walking by the boats of some fishermen once, heard one of them swearing most profanely. When he came up he asked him what kind of fish he caught? Being told, he asked, What kind of bait do you use? The boatman replied, We use different baits for different fish. Well, says the minister, did you ever catch a fish *without any kind of bait?* Yes, said the boatman, with a huge oath, the other day I let a hook fall down into water while fixing my pole, a fish seized hold of it immediately, and I caught him. Well now, says the minister, that's the way the devil fishes when he wants to *catch a swearer—without any kind of bait.* The fish acts with *no more simplicity*, or *less prospect of gain*, in biting at a hook without bait, than the swearer in swearing—it affords no *profit* but great *pain.*—*Western Presb. Herald.*

UNKNOWN TALENT.—When we reckon up how many talented children we find in country towns and schools, and twenty years after, see how few of them become heads of colleges, general officers, and the like, we shall be astonished. There is none of God's demesnes so slightly cultivated as that of genius. Heaven sows every year the seeds of a rich harvest, but we care not to transplant them. A country boy of talent, left to himself, reminds one of a pound of iron, which, in its rough state is worth one *sous*; but when made up into watch springs, fetches sixteen millions of *sous*. How many springs might be made out of these neglected geniuses?

CHRISTIAN REGISTER.

BOSTON, MAY 19, 1838.

NEW YORK ANNIVERSARIES.

We have made brief abstracts of the Annual Reports of the most important Religious Associations, whose anniversaries have been lately celebrated in New York City. Our Readers will perceive that our Brethren of various denominations have not been slumbering during the process of the past year. And yet, when we consider how large a debt the Christian Church owes to the unenlightened and unsanctified world, the sum of all the efforts which have been hitherto made, by all the highly privileged possessors of the gospel, appears scarcely worthy of mention.

AMERICAN BIBLE SOCIETY.

Abstract of twenty-second report.

The report commences with an affecting notice of the decease of John Nitchie, Esq. the late lamented Treasurer, who had been a devoted servant of the society for nineteen years.

In the course of the year, 22 new auxiliary societies have been formed in the different states, making the present total about 900.

The receipts of the year from all sources, amount to $85,676 83, being 4,902 less than those of the preceding year.

New stereotype plates have been prepared during the past year for a French, a Spanish and a German Testament. These books are now nearly ready for delivery. A new pocket Bible of diamond type is now in press, and will be ready for delivery in the course of two or three months.

Bibles and Testaments have been imported, to the number of 975 copies, in Portuguese, Italian, Welsh, and other foreign tongues.

The number of Bibles and Testaments printed in the course of the year were, in all, 142,000 copies. The number issued amounted to 158,208 copies, in eighteen different tongues. This number is less than that distributed last year by some thousands.

Distribution of the Bibles or Testaments have been made the past year, not only in all our different states and territories, but in Canada, Texas, Mexico, New Grenada, Brazil, at Havre in France, in Greece, and at the Sandwich Islands. They have also been furnished (for use of the missionaries and mission schools,) to the American Board of Commissioners for foreign Missions, to the Protestant Episcopal Domestic and Foreign Missionary Society, to the Baptist Board for Foreign Missions, to the Methodist Episcopal Missionary Society, and to the Reformed Presbyterian Board of Missions.

The managers have paid out $17,000 towards publishing and circulating the Scriptures in Foreign countries; namely in Germany, Russia, Syria, Africa, Bombay, Madras, Siam, Ceylon and the Sandwich Islands. They have appropriated $17,500, which they have not yet been able to pay. They have requests before them for a still larger amount than the latter, for which no appropriation is made.

The Board have now seven agents in the home field and one in Syria. They are earnest-entreated to send an agent to Texas, and one to Singapore. Inquiries are instituted for a suitable man for each station.

In conclusion, they say that while their labors have been temporarily retarded by the pecuniary embarrasment of the times, the friends of the Bible cause were never more numerous, and the prospects for circulating the word of life at home and abroad were never brighter.

AMERICAN EDUCATION SOCIETY.

Abstract of the twenty second Report.

Number assisted.

The whole number of those who have been aided by the society, is 2,993. It has already introduced into the ministry about 1,200 individuals. Of the 1,141 that have received the patronage of the society the past year, 283 were in 18 theological seminaries, 588 in 40 colleges, and 270 in 81 academies or under private instruction. Of these, there have been at various institutions in the New England states, 617; at institutions in the middle states, 325; and at institutions in the Southern and Western States, 199; The number of beneficiaries who have during the year been admitted to the patronage of the society is 203, of whom 99 were received from the states south and west of New England.

Number who have ceased to receive patronage.

The number of those who have been removed by death, or who for various reasons have been honorably dismissed, or who, on account of deficiency in talents, or scholarship, or on account of delinquency in moral character, have been stricken from the list of the beneficiaries, the year past, is 31. A few others have ceased to apply for assistance, being able to support themselves by their own efforts.

Receipts and expenditures.

The receipts of the society, as appears by the Treasurer's Report, amount during the year to $55,660 71. Of this sum, $20,543 were raised within the bounds of the Central American and Western Education Societies, and the Western Reserve, Illinois and Michigan Branches. There have been received into the treasury of the Central American Education Society, more than $3,000 which has not been paid over to the treasurer of the Parent Society; had it been, the receipts would have amounted to more than $59,000.

The expenditures during the same time have been $68,861 86. This sum exceeds the receipts by $3,201 15; which, added to the debt of the last year, makes the present debt of the Society $17,848 73.

Amount of earnings.

The beneficiaries have earned during the past year $37,848 88. Of this sum, those out of the New England have earned $11,454 84.

Obligations cancelled.

The number who have had their notes cancelled according to the method and rules of the society, during the year, is 16.

Loans refunded.

The amount of money refunded from time to time, is as follows, viz: During the eleven years preceding April 30, 1826, $339 60; 1827, $900; 1828, $864 72; 1829, $830 91; 1830, 1,007 84; 1831, $3,647 63; 1832, $1,312 77; 1833, $2, 113 27; 1834, $1,947 78; 1835, $2,957 14; 1836, $4,332 53; 1837, $7,644 10; 1838, $4,467 93; making $30,555 74.

AMERICAN TRACT SOCIETY.

Abstract of the Thirteenth Annual Report presented at New York May 9th, 1838.

Forty-six new publications have been stereotyped during the year, making the whole number on the Society's list 913; besides which 418 have been approved in foreign languages for circulation abroad.

There have been *printed*, during the year, 2,831,500 publications, including 110,000 volumes. *Circulated*, 3,772,619 copies, including 196,431 volumes, in all 86,479,621 pages; making the total circulated since the Society's formation, 46,940,825 copies, including 854,224 volumes; in all 798,250,229 pages.

Gratuitous distributions, during the year, in 332 district grants, of which 1,868,665 pages for foreign mission stations and other foreign parts, 6,885,438 pages. Value, including 2,008,305 pages drawn by members and directors, $5,929 16.

Receipts, during the year, for foreign distribution, $11,985 50; for volume circulation, $9,332 28—total donations, $37,173 74; of which $5,955 38 was raised by ladies. Received for publications sold, $54,558 36—total receipts $91,732 10.

Auxiliaries.—26 new Societies have been recognised during the year, making the whole number of Auxiliaries 1,138.

Miscellaneous Tract Distribution.—This duty is urged upon all Christians as a means of usefulness adapted to an almost infinite variety of circumstances, and which God has greatly blessed. The *divine sanction* of this mode of diffusing truth, in issuing the writings of the prophets, the Gospels, the Epistles, and indeed all parts of the inspired word in this form, is strikingly and emphatically exhibited; as also the successful adoption of the same means by the ancient Christian fathers, by Wickliff and Luther—not to mention the infidels of France, who, it has been said, spent £900,000 prior to the former French revolution, in preparing and dispersing books to corrupt the minds of the people and prepare them for desperate measures. The Tract is a powerful instrumentality no less for good than for evil; but it is issued in vain unless presented by the hand of Christian kindness, to those who often have no care to receive its heavenly message.

Volume circulation.

During the year, almost 200,000 volumes have been circulated, chiefly on sale, and more than $9,000 contributed in donations to furnish a stock of volumes in the Depository, from which supplies may be drawn.

The Foreign Field.

The Foreign Missionary institutions are increasing the number of their presses, and all the means of giving to benighted millions the word of life on the printed page—not merely for the immediate conversion of individuals, but by the divine blessing to lay permanent foundations for the establishment of the gospel among them—to render them, in a word, what every enlightened, evangelized protestant community is—a people having in their own hands the means of light, and themselves daily 'searching the Scriptures, whether these things are so.'

There are now sustained by American Foreign Missionary Institutions, (including six American missionaries at Orissa,) 736 missionaries and assistants. They have twenty printing stations, viz. in Greece; Northern India; Orissa; Maulmein, Tavoy, Bankok, Sadiya; West Africa, South Africa, Smyrna, Beyroot, Ooroomiah, Bombay, Ceylon, Singapore, Canton, Honolulu, Lahainaluna and Parkhill. At these stations are forty-three printing pressses; and these and the various Tract and other institutions aided by the Society, issue publications in at least fifty-six different languages, of which publications no less than 418 have been approved by the publishing committee for circulation abroad.

In *Spain*, Rev. Mr Rule is now printing Bogue's Essay on the Evidences of Christianity; and Nevins' Thoughts on Popery is translated, and soon to be printed; both to be published at the Society's expense.

The History of the Temperance Reformation, prepared by the Rev. Robert Baird, from the permanent documents of the American Temperance Society, and printed in French, has been also translated and printed in *Dutch*, in Holland; in *German*, at Berlin; and in *Swedish*, at Stockholm; and is now translating into *Russ*, at Moscow; with a prospect of its being translated into *Hungarian*. In furtherance of this work the Society have remitted $1,000.

In *Russia*, 160,000 Tracts have been printed in the last ten months. The Censor commends the work, noblemen engage in the distribution, and no peasant, who can read, refuses a Tract; the censorship having effectually secluded him from the poison of licentious and infidel publications.

Rev. Dr King has translated Abbott's Mother at Home into *modern Greek*, presenting a copy elegantly bound to the Queen and other distinguished individuals. He distributed 20,271 school books and Tracts from January 1st to July 1st, and says: 'If I had been well supplied with Tracts, I think I might have distributed twenty or thirty thousand more.' He is now translating Baxter's Saints' Rest into Modern Greek.

At the *Sandwich Islands* 11,606,429 pages were printed the last year; and Rev. Mr Coan, of Hawaii says: 'It is impossible to meet the demand for want of a sufficient supply from the press. I have distributed many thousands this year, and might have distributed thousands more had they been at our disposal. Sometimes I have stood and distributed books to teachers and others from different parts of our field, from sunrise till the stars appeared, with no other interruption than to eat a hasty meal.'

In *Ceylon*, the mission say: 'The call for the Scriptures and Tracts has increased the past year, and will doubtless continue to increase with every succeeding year.

To *Orissa*, embracing the site of the temple of Juggernaut, Rev. Mr Lacey has now returned from England, with a press and apparatus for printing, binding, &c. to commence a printing establishment at Cuttack, to be under the charge of Rev. Mr Sutton.

In *Northern India*, a most most wide and interesting field is opening for Tract operations.

But the press has perhaps nowhere received such efficiency as in *Burmah*. In the heart of the city of Maulmein is a building of brick in the form of an L, seventy-eight feet long each way, and fifty-six wide, two stories high; containing a Tuft's power press; four hand presses; twenty-five cases of type: founts in Burman, Karen, and Peguan, and a type-foundery for casting in each of these languages; a bindery complete, and twenty-five natives regularly employed. Five additional presses, with a large supply of paper, were sent out in October last.

METHODISTS.

Our fellow Christians of this denomination have been peculiarly tried by repeated losses from fire. It appears that, at the late conflagration at Charleston S. C. the largest and best of their churches, Trinity, was burnt to the ground, and also the materials which had been prepared to erect a new house of worship on the site of another of their old ones, which had been recently taken down. The timbers of the old church, which had been sold to be used in the erection of another in the interior of the State, were also consumed. There is at present, but one Methodist Church left in Charleston, the dimensions of which are 60 feet by 40, which is situated on one side of the city.

We learn from the Southern Christian Advocate that, on the first Sunday after the fire, the Methodists had service morning and afternoon in the *Market*. A great crowd was present, and the worship was entirely free from all disturbance and conducted in a very solemn manner. We hope that the sympathy and aid of Christians will be generously extended to the sufferers, and that larger and more commodious Houses for their worship will soon rise above the ashes of those which they have lost.

We learn that there are three thousand colored persons attached to the Methodist Church in that city, by this fire have been deprived of a place of worship; but through the kindness of friends, there is a prospect of a speedy temporary provision.

Thursday, the 3d inst., was appointed by the City Council, as a day of fasting and prayer, in consideration of the late desolating conflagration, and was accordingly held as such.

NEW HAMPSHIRE UNITARIAN ASSOCIATION.

It is highly gratifying to perceive that the members of our denomination in New Hampshire are taking a deep and lively interest in the cause of Liberal Christianity. Remarkable unanimity and zeal are manifested by the members of the Association; which is taking vigorous measures to extend knowledge of Unitarian principles and sentiments, to strengthen the weak places of our Zion, and to cherish brotherly love and genuine piety amongst the pastors and their flocks, throughout the State.

We most cordially wish the members of the Association, individually and collectively, eminent success.

ORDINATION AT NASHUA.

The ordination of Rev. Samuel Osgood as minister of the first Unitarian Church and Society at Nashua N. H. took place on Wednesday last. All things conspired to render the occasion pleasant and edifying. The day was delightful. The church was filled with a highly respectable and attentive assembly. The services were interesting and impressive. The music charming.

We congratulate both the society and their new Pastor upon the flattering auspices under which they commence their new connexion.

The following was the order of services: 1. Anthem; 2. Introductory Prayer and Reading of Scriptures, by Rev. A. A. Livermore of Keene, N. H.; 3. Hymn 4. Sermon, by Rev. Dr Walker; 5. Ordaining Prayer, by Rev. H. A. Miles, of Lowell; 6. Original Hymn, by Rev. J. S. Dwight;

ORIGINAL HYMN.

Come, and holy hope inspire!
Come, and bless our heart's desire!
Thou, whom every simple heart
Loves, before it knows Thou art!
Thee no consecrated fane,
Thee no words, no thoughts contain:
Yet we yearn for Thee alone;
In thy worship all are one.

Father! is our prayer sincere?
—In our prayer, then, thou art here!
And in these that round us share
This our joy, our hope, our prayer—
These that at our call are met—
And in him whom Thou hast set
To proclaim the word from heaven,
Feel we not the blessing given?

Then let hearts responsive feel,
And let look to look reveal,
And let words, the words of power,
Speak the meaning of this hour.
Silently it steals away;
May its inspiration stay!
Keep its memory alive;
May the seeds, here quickened, thrive!

7. Charge, by Rev. George Ripley; 8. Fellowship of the Churches, by Rev. C. A. Bartol; 9. Anthem; 10. Address to the People, by Rev. S. Barrett; 11. Concluding Prayer, by Rev. Mr White, of Littleton; 12. Hymn of Benediction; 13. Benediction.

The village of Nashua is pleasantly situated and flourishing. The Unitarian church is one of the neatest and most beautiful edifices in the country; situated a little out of the centre of the town, on the gentle slope of a hill, enshrouded in a grove of tall and graceful trees. Behind the Church in the same enclosure, is a Cemetery, in laying out and adorning which, the inhabitants are beginning to take a great interest.

DEDICATION, INSTALLATION AND ORDINATION AT NEW BEDFORD.

We understand that the new Church, which is said to be one of the most splendid edifices in the United States, is to be dedicated on Wednesday next. The sermon will be preached by Rev. Mr Dewey of New York.

On Thursday, the Rev. Ephraim Peabody will be installed, and Mr John W. Morrison ordained, as colleague Pastors of the Unitarian society in New Bedford. Rev. Mr Stetson of Medford is expected to preach the sermon on this interesting occasion.

TRAITS REQUISITE IN THE CHARACTER OF MODERN REFORMERS.

This is the title of a Sermon, delivered on the annual fast, April 5, 1838. By Theophilus P. Doggett, Pastor of the First Congregational Church in Bridgewater. The following are the principal divisions of the discourse which contains some useful and timely suggestions.

1st. As moral reformers, we want calmness, calmness of thought, and calmness of action. 2d. We want caution—caution to guard against extremes—and against a fondness for innovation. Finally. We want, when we differ in opinion, a disposition to unite our efforts and to co-operate with our fellow-reformers.

BIBLES.—It is said that the total expenditures of the British and Foreign Bible Society, since its commencement, has been £2,291,884. The whole number of Bibles published and distributed, has been 3,990,678—of New Testaments, 6,302,917—total 10,293,645.

The Western Messenger, Vol. V. No. II. for May, 1838, is on our table. The following is the table of Contents.

Peace,—by G. W. H; About preaching; The Transfiguration—F. H. H; Jesus Prayed—H; The Father the only object of Worship, H; What day is it? A Temperance Tale—J. F. C.; Future Punishment, J. F. C.; George Fox and the Quakers—GEO. BANCROFT; The phrase 'Sovereignty of the People,'—O. A. BROWNSON; Western Antiquities, (with cuts,) W. TANNEHILL; Goethe on Scepticism;—The Parting Word—O. W. HOLMES; Friendship; God's Power; Poverty and Knowledge, J. H. P; Sabbath Morning; Monthly Record.

The Editor, in his Monthly Record, relates the following incident which occurred a few weeks since in Louisville, as an example of the natural combativeness of Kentuckians.

Mr Clayton's ballon was inflating, as he proposed making an ascent. But while this process was going on, the gas suddenly took fire and exploded, probably owing to the heat generated from the sudden mixture of a large quantity of oil of vitriol and water. The balloon was blown to pieces with a report like a cannon, and a fence three or four rods off, took fire. The people in the neighboring houses were, of course, greatly alarmed, not knowing the cause of this occurrence. In the midst of the confusion a little boy, three or four years old, was observed standing with tears running down his cheeks, but with a brick clenched firmly in his hand, *ready to fight with the unknown enemy, whatever it might be.*

HAMPDEN SIDNEY COLLEGE.—We find it stated in a Southern paper, that the Rev. Dr Carroll, the President of this College, has given notice to the Board of Trustees, of his intention to resign his office at the close of the next session, on account of the depressed condition of the funds of the institution. It is now almost three years since he was called to preside over it.

A LIBERAL ARRANGEMENT.—The Ohio University, at Athens, receives gratuitously, one student from each county of the State to be recommended by the auditor and commissioners of the county.

BOWDOIN COLLEGE.—From the catalogue of 1838, we learn that the whole number of students is 203, viz: in the Medical class 77; Undergraduates, Seniors 31—Juniors 29; Sophomores 31; Freshmen 35;—total 126.

PUBLIC SCHOOLS IN PHILADELPHIA.—We understand that seventeen spacious buildings, especially erected for the purpose, are occupied by the public schools of this city, each affording accommodations for about seven hundred pupils. Besides these, sixty primary schools, under female teachers, are taught in rented rooms in different sections of the district. The total number of children in these schools is about seventeen thousand, and the average cost to the public for each child is $4 75 cents for the year.

SECTARIAN BIBLE SOCIETY.

The Baptists, as our readers are probably aware, being desirous of distributing in Foreign lands such a version of the Bible, as is calculated to give exclusively the Baptist view of the mode of Baptism, formed a year ago, a distinct Society for Bible translation and distribution.

This Society has recently held its Anniversary in the city of New York.

We agree with multitudes of Christians, in being surprised that this denomination should have concluded to take such an exclusive stand, which cannot fail to throw important obstacles in the way of ultimate union amongst Christians; and cannot, to say the least, do any thing to advance the cause of the world's conversion.

We have received the Sunday School Teacher, and Children's Friend, for May.

CONTENTS. Nathaniel Bowditch; Teachers' Portfolio; The Star in the East; London Domestic Mission; Juvenile Poetry; The May Queen's Address; Christian Examiner; S. S. Anniversary; Fox's Question; Youth's Penny Paper.

MRS. SIGOURNEY'S LETTERS TO YOUNG LADIES.

We rejoice to perceive that this excellent book has met with such an extensive sale as to render a fifth edition necessary. No young lady should be without a copy. The book is as interesting as it is rich in moral and religious influence.

The following short extract will be read with gratification by those who are not familiar with the above work.

Is there then any science, which is attainable at every period of life—and available to its close? whose processes are not disturbed tho' the eye withdraw its light—or the ear its counsel—or the right hand its cunning—or the tongue its music? whose results are not confused when age gropes in the mazes of doubt and imbecility? whose treasures are not lost, though time, turning as a robber upon memory, strews the fine gold of its casket on the winds?

'There was a man who had won eminence in the ranks of fame, and whom his country delighted to honor. Ennobled both by erudition and integrity, he had walked on the high places of the earth, 'without spot, and blameless.' I saw him, when almost a hundred winters had past over him. Like the aged Gileadite, he was able no longer to hear the 'voice of singing men, or of singing women.' The beautiful residence which his own taste had ornamented, spread its charms to an unconscious owner. The rose and the vine-flower breathed their fragrance for others, and the flocks in his green pastures, once his delight, roamed unheeded.

I bore him a message of love from a friend of early days, who had stood with him among statesmen, when the nation was in jeopardy, and when mutual danger draws more closely the bonds of affection. But the links of friendship, once interwoven with the essence of his being, were sundered. Between the recollections that I fain would have restored, and the speech that clothed them, there was a 'great gulf fixed.' Both the name and image of the cherished companion had fled for ever.

A vase of massy silver was brought forth, on which his country had caused to be sculptured, the record of his services, and of her gratitude. He gazed vacantly upon it. No chord of association vibrated. The love of honorable distinction, so long burning like a perpetual incense flame on the altar of a great mind, had forsaken its temple. I felt a tear start at the humbling thought, that of all he had gotten, nothing remained. At parting, something was mentioned of the Deity, the beneficent Father of us all.—Those lips, hitherto so immoveable, trembled. The cold, blue eye sparkled, as through frost. The thin, bloodless hand clasped mine, as he uttered with a startling energy:—

'When by the whelming tempest borne,
High o'er the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.'

And as I slowly passed down the avenue from that patriarchal mansion, I heard his voice lifted in prayer, and learned that its spirit might survive—even when the endowments of a mighty intellect, and the precious consciousness of a pure renown, were alike effaced from the tablet of remembrance.

RELIGIOUS INTELLIGENCE, ETC.

Interesting Intelligence from India.—The Hoogly College in Calcutta, which has arisen out of funds furnished by the legacy of a deceased Mussulman, is in a flourishing condition. It contains about a thousand pupils, the larger portion of which are pursuing the study of the English language. These youth afford great promise respecting the future intellectual and moral advancement of India.

At Calcutta and Bombay, the Seamen's cause is receiving much attention. In both of these places, institutions for their benfit have been established, and very valuable results have already attended their operations.

The infamous pagan Temple, at Juggernauth, is likely soon to lose the countenance it has hitherto had from the British Government. English authority has continued for many years to levy the tax upon the deluded pilgrims, by which its abominable rites have been supported. The remonstrances of the friends of the gospel in India and England have prevailed, and the idol is now left solely to the care of its pagan devotees. This will essentially eclipse its glory, and then will be wiped away a foul stain from the character of a Christian nation.

A Roman Catholic Bishop who has spent sixteen years in Cochin China, is now carrying through the press in Calcutte, a Dictionary in the Cochin Chinese language. in two parts; the first giving the words of that language in the original character, and also in Roman character, with Latin translations; the second a version of Latin into Cochin Chinese.

Some English artists have recently constructed a superb Temple of silver and gold, costing 12,000 rupees, an object of worship for a wealthy Hindoo. This is whas the pagan does for *his* God. Let the Christian not forget duly to honor the Lord, *his* God.

The Doorga Poojah, a licentious heathen festival at Calcutta, has greatly fallen off of late. Europeans had countenanced it by their presence. But the vigorous remonstrances of the Christian press, has so far prevailed, that few attended this year. This so disappointed and vexed the natives, that in return they have declared their gates shall be shut hereafter against all but natives: a consummation most desirable.

Deep interest is felt by Christians in India, in behalf of Hindoo widows. Inasmuch as, even while they are children, many females are given away in promised marriage, and inasmuch as polygamy every where prevails, there are immense numbers of widows. According to Brahminical law, none are ever permitted to marry again. This unnatural feature of paganism dooms immense multitudes to the deepest poverty and degradation, and what is far worse, opens the way to licentiousness. Prostitution becomes the resort of vast numbers, to procure a livelihood. And hence the woes and miseries of those that 'hasten after another god,' are greatly multiplied. 'Not to speak,' says a resident in India, 'of widows of riper age, under twenty-five, with one, two or three children, fancy the existence of more than an hundred thousand widows, between the age of six and sixteen, who are considered a burden to their own families, and are yet debarred from entering anew into the married state, and becoming the centre of a new domestic circle, who are denied the ordinary enjoyments of life, and who can taste no pleasures that are not illegal, and it will be seen at a glance, that this system is utterly incompatible with the general welfare of society.' The government have taken some steps towards correcting this evil, but the system is so deeply entrenched behind the immemorial usages and revered laws of the Hindoo religion, that there seems little hope that the evil can for the present, be in any degree removed.—*Boston Recorder.*

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Clerical Change.—The Rev. Thomas W. Coit, D. D., having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence; and the bishop has received the regular notice from the church wardens of Trinity Church, Brooklyn, of the appointment of Dr Coit to the rectorship of said church.—*Churchman.*

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We regret to hear that the Rev Dr Hawks of New York is added to the number of the clergy, whose ministerial labors have had to be suspended in consequence of an affection in the throat, and also that the Rev. Dr Wm. Sparrow, of the Theological Seminary, Gambier, has had to leave for a season, the very important chair that he has occupied for years with so much acceptance. The latter expects to sail from New York for Liverpool, on the 1st of next month.—*Epis. Rec.*

CONGRESS.

The following account of the proceedings of Congress on Monday, is from the National Intelligencer.

Senate. Mr Webster rose and said he had particular pleasure in presenting the memorial of certain officers of the army, praying Congress to repeal a part of the law which allows whiskey to soldiers on fatigue duty. These persons, most competent certainly to judge, are of opinion that this allowance should be discontinued. They think the substitute provided for other cases would be most usefully applied to this also. So decisive a testimonial in favor of the great cause of temperance, ought to have much weight. If ardent spirits may be beneficially and usefully dispensed with by soldiers on fatigue duty, it would be difficult to maintain the necessity of their use by persons in any occupation or employment. Mr Webster said the petition was short, and in order to give it its proper effect and consideration, he would move that it be printed, and that it be referred to the Committee on Military Affairs. The petition was as follows:—

To the Honorable Senators and Representatives of the United States in Congress assembled:—The undersigned, officers of the United States Army, beg leave respectfully to represent that, in their opinion, the substitution of sugar and coffee for the whiskey part of the ration allowed to soldiers, has been productive of great good to the service, and also of preserving the health, efficiency, and happiness, and frequently effecting the moral reformation of that part of our army. And sincerely believing that the gill of whiskey still allowed to men on fatigue duty, by the act of Congress passed March 2d, 1819, not only fails to answer the end for which it was granted, but contributes, in a great degree, to form and keep alive habits of intemperance, the legitimate results of which are insubordination, disease and crime, we therefore respectfully and ardently petition your honorable body to repeal so much of said act as relates to the subject.

L. A. BIRDSALL,
Assistant Surgeon U. S. Army.
A. G. BLANCHARD,
1st Lieut. 3d Reg. U. S. Infantry.
I. H. EATON,
2d Lieut. 3d Infantry U. S. A.
Camp on Sabine Lake, La. }
Feb. 25, 1838. }

The petition was referred to the Committee on Military Affairs, and ordered to be printed.

The following petitions, &c. were also presented by Mr Webster:—from Edward Everett and others, of Boston; from Samuel Fessenden and others, of Portland; from several citizens of New London, Ct; from citizens of the County of Oneida, New York; from citizens of Holliston, Massachusetts, and from several other places; all remonstrating against the late alleged treaty with the Cherokees, expressing the opinion that it was not conformable to the wishes of the majority of the tribe, and praying that its execution might not be forced upon them. Laid on the table, and ordered to be printed.

In the House, the Duel Reports occupied the principal part of the day's session.

In the Senate, on Tuesday, the sudden death of Mr Lawler, representative of the State of Alabama, was announced by a message from the House. Mr King addressed the Senate in a brief notice of the character of the deceased, and on his motion the Senate resolved to attend the funeral on Wednesday, and to pay the customary tribute to his memory.

In the House as soon as the Journal was read, Mr Lyon of Alabama, rose and announced to the House the death of his colleague, the Hon. Joab Lawler, which took place at his lodgings in the city, at 9 o'clock on that morning. After a respectful notice of the merits of the deceased, as a citizen and member of the House, he moved the customary testimonials to his memory, which motion was agreed to, and the House adjourned. The funeral was ordered to take place at 12 o'clock on Wednesday.

A letter from Washington May 9th says, both Houses of Congress have to day paid the last sad tribute of respect to the memory of the late Joab Lawler, of the Alabama delegation, who died yesterday. Of course no public business has been transacted.

In the Senate on Thursday, Mr Webster presented a report and resolutions in relation to the North-Eastern boundary, which have been adopted by the Legislature of Massachusetts. He spoke of the report with high commendation. Mr Webster expressed his intention of presenting to the consideration of Congress the true state of the pending question between Great Britain and the United States, and its great and increasing importance.

The bill providing for the erection of a hospital in Washington for the insane, and disabled and infirm soldiers, seamen, &c. after passing through all the initiatory stages, and brought to the mature point of having the question put to its final psssage, was postponed till December next!

In the House the duel question has been disposed of for the present, by voting to lay the Report and accompanying documents on the table and to print them. The vote to print embraces the three reports, with the evidence, and the ground of the committee.

In the Senate on Friday, May 11th several memorials were presented protesting against the enforcement of the pretended Treaty of New Echota with the Cherokees.

Davis presented the Resolutions of the Legislature of Massachusetts against the annexation of Texas. The Resolutions were ordered to be printed.

In the House the day was occupied on the question of printing extra copies of the Reports &c of the committee on the late duel.

Towards the close of the sitting, on motion of Mr Cambreleng the House went into a Committee of the whole on the question of voting supplies to government.

In the Senate on Saturday, May 12th., were presented a large additional number of petitions asking for an enquiry into the statements contained in the memorial presented to Congress by the Cherokee delegation, and remonstrating against the execution of the Treaty of New Echota.

A bill to prevent counterfeiting of Treasury notes was passed to be engrossed.

The House was in session on Saturday nearly fourteen hours. It went into a committee of the Whole—Mr Ingham of Conn. in the Chair—about half past 1 o'clock, to consider Mr Cambreleng's project for the reissue of the Treasury notes redeemed and cancelled. The debate was animated and angry. At 6 o'clock, (the usual hour of adjournment is about 5) a motion was made and lost that the Committee rise. It was renewed at intervals, with no better success, until midnight, when as reported by the correspondent of the Journal of Commerce, precise-at 12 o'clock, Mr Robertson, of Va. moved that the Committee rise: 80 for the affirmative, and 83 in the negative. The voting generally through the night was very close—the majority against rising being, in general, only one. A vote to adjourn was finally obtained, yeas 85, nays 72 at half past one o'clock on Sunday morning.

INTELLIGENCE.

Bank Dividends in New York—The New York Journal of Commerce gives a list of twenty banks in that city showing the amount of capital and dividend of each, for the last year, payable on the 10th inst. The amount of capital is $16,962,200; amount of dividend, 1,412.696, or an average of about 8 1-3 per cent. The rates of dividend by the respective banks are, four banks 10 per cent, one 6 per cent, and the other fifteen 8 per cent. This for a year of embarrasment, private bankruptcy, and severe curtailment, must be very satisfactory to the stockholders in those institutions. There are several other banks from which they have no report.

The New York banks have ceased to pay interest on balances from one to another, ane the balances are settled in specie.

Supreme Judicial Court.—The Spring Term of this Court, for this County, commenced at Ipswich on Tuesday, the 1st instant, and terminated on Thursday, the 10th—all the cases having been tried which were ready. A great number were on the docket, and it was expected the term would continue a week or two longer—but several important cases were postponed to the November term, on account of the absence of witnesses, and other causes—and several were settled by the parties. Judge Wilde presided; and the shortness of the session was in no small degree owing to his untiring industry, and his peculiar faculty of despatching business—while his dignity, impartiality and urbanity, gave entire satisfaction to all interested. Three cases were tried in which the Juries could not agree—and we think it worthy of notice, that they were discharged in each case, after two or three hours consultation, without being compelled to decide against their own convictions, or to be locked up all night in the jury room, as has often been the case.—*Essex Register.*

We understand that the Philadelphia Banks have actually begun to pay out sums under a dollar in specie, and we learn that at a meeting of the delegates of the different banks held on Wednesday evening, a resolution was submitted by Mr Lewis, the Cashier of the Girard Bank, pledging the Philadelphia institution to a resumption in full on the 1st of January next, not precluding an earlier resumption should that be deemed advisable. The resolution was not adopted, but it is said that the disposition was favorable. Another meeting of the delegates takes place in a few days, and we trust that then it will be fully considered whether Philadelphia gains in any way by lagging so far behind other cities, in the important matter of the resumption, so strongly demanded by public opinion.—*Pennsylvania.*

Small Notes.—We learn that all notes of denominations less than *one dollar* issued by the corporations of the City and Liberties of Philadelphia, and by the County Commissioners, are redeemed in coin at any of the Banks of the City and Districts of Philadelphia. We hope that the Loan Companies will follow the example, and make immediate arrangements to withdraw their notes under one dollar from circulation.—*Phil. Amer. Seni.*

A Yankee Boquet for the Queen of England.—Among the small articles of freight which the Great Western carries out, is one which will be a novelty in England. It is a beautiful *boquet* of flowers, culled from Mr Thorburn's garden, at Hallet's Cove, and is intended for the Queen. It was enclosed in a tin case, hermetically sealed, with a plate glass cover. It was prepared at the suggestion of Lieut. Carpenter, and so prepared that it is hoped it will be preserved with freshness, to be presented next week to the Queen, at Windsor Castle.

Substitute for Locomotive Steam Engines.—A newly invented machine, intended for small rail-roads where a locomotive steamer would be expensive, has lately been tried, with perfect success, it is said, on the Southampton railway, in England. The action is produced by a horse walking at an ordinary pace on a jointed platform attached to the vehicle, by a series of concealed machinery, which is so contrived that his weight and muscular strength are brought to act together, and communicate a multiplying force to the larger or outside wheels of the machine, which powers are capable of being increaesd or diminished at the will of the conductor, so as to regulate the required speed. On the first application the horse moved at a pace of four miles an hour, and subsequently conveyed the machine which, with thirteen persons riding in it, weighed altogether four tons, at the rate of sixteen miles an hour. (This expedient has been tried without much success in this country.)

Ditching Machine.—We had an opportunity of seeing on Monday, in full operation, a machine for digging ditches, and at the same time making embankments or dykes, which surpasses any thing of which we had formed any conception. The contrivance consists of a wooden foundation of about twelve feet in length, at one extremity of which are two uprights. In these uprights an axle revolves on which are two arms of cast iron, having at the extremity of each a cross-piece furnished with four or five teeth, as they may be termed. Inside of these cross-pieces are buckets that receive the earth loosened by the teeth, and, as the axis revolves, deposite their contents on an inclined plattorm, from which the earth passes and forms an embankment on one side of the ditch. The axle is made to revolve by means of cog wheels connecting it with the gearing, This gearing consists in part of an iron shaft that passes horizontally and a little obliquely in front, and is turned by a capstan. The capstan is provided with a long horizontal arm to which the horse, by which the whole machine is set in motion, is attached. In acting upon this arm the horse walks around the capstan and crosses of course the line of the ditch but in advance of it. In order to give direction to the machine and prevent it from being drawn aside, there are two guide wheels with sharp edges in the forward portion of the foundation, that cut the sod to the depth of about eight inches. The ditch on which the machine was employed when we saw it, was three feet deep, and three feet and a half wide at the top. It was excavated in an uncommonly hard virgin clay soil, such as is found on the high ground between Fell's Point and the canton race course. At every revolution, each of the buckets is capable of taking up the contents of three square feet of earth, and the depth to which the teeth above mentioned go, is graduated at will

We were much surprised at the rapidity and perfection with which the excavation was formed, one foot of finished ditch, of the breadth and depth mentioned, together with the dyke, being formed in a minute, or sixty feet in an hour. It is calculated that a single horse of ordinary strength can propel the machine during ten hours of each day, consequently the extent of trench formed would be six hundred feet. To give an accurate description of this surprising process within the limits of a paragraph cannot be done, and, we must therefore request such as may wish to form a just conception to witness the performance. In ditching and draining low lands, or dividing prairies where wood is scarce and the soil light or moist, this machine will prove invaluable. The inventor is Mr Geo. Page, of Keene, N. H. who, as we are informed, undertook to make something to answer the purpose at the suggestion of a gentleman at Washington, whose residence is where much draining is required, and but little wood grows. Mr Edwards, agent for the Sandwich and Boston Glass Company, will furnish any information required.—*Balt. American.*

[From the Boston Daily Advertiser of the 15th.]

North Western Discoveries.—The London Morning Chronicle of the 19th ult. contains an interesting journal of the exploration of the part which remained to be discovered, of the long sought North west passage, and the shore of the Arctic Sea to Bhering's Straits. This discovery was made by two gentlemen, Messrs. Dease and Simpson, at the head of a party of twelve men fitted out from Lake Winnipeg, by Mr Simpson, the resident Governor of the Hudson's Bay Company. They started from Chipewayan immediately after the opening of navigation in June last, and descended the Slave river. At the western end of Great Slave Lake, they were detained several days by ice. Descending Mackenzie's river, they arrived at Fort Norman, July 1. Still descending the Mackenzie, they reached Fort Good Hope, the most northerly establishment of the Company, July 4. On the 9th they reached the ocean, by the most westerly mouth of the Mackenzie, lat. 68 49, long. 136 36. They continued their course westerly along the coast overcoming many obstacles, and reached Franklin's Return Reef, the limit of his discovery, on the 23d.

They continued their course westward, passing Colvelle's river, two miles broad at its mouth, Gany river, one mile wide, and a large stream, which they called Smith's river. On the 27th they reached a point which they named Cape George Simpson, in compliment to the Governor of the company's territories. After four days effort they found it impracticable to proceed farther with their boats. This is in lat. 71 03, lon. 154 26. Mr Thomas Simpson, with five men, undertook to complete the rest of the journey on foot, Mr Dease, and the other five men, remaining in charge of the boats. Thence with their arms, ammunition, pemican, and a small oiled canvass canoe, for crossing rivers, they proceeded, and with the assistance, obtained on the way, from a party of Esquemaux of one of their domiaks, or skin canoes, reached Point Barrow Aug. 4. From this Point they discovered the ocean, extending away to the southward, as far clear of ice that Mr Simpson would not have hesitated, if such had been his object, to prosecute the voyage to Cook's Inlet, in his skin canoe. Point Barrow was found to be in lat. 71 23. lon. 156 20. On their return they reached the mouth of the Mackenzie Aug. 17, and Fort Norman Sep. 4.

The Advertiser of the 16th, referring to the same subject, says:—

The discoveries made by Messrs. Simpson and Dease, extend along the coast of the Arctic Sea, from the termination of Capt. Franklin's journey, to Cape Barrow, the termination of Capt Beachy's voyage, from the Pacific Ocean and Bhering's Straits. It seems that the navigation of this northern sea is impracticable for every vessel of greater dimensions than the Esquimaux skin canoe, and that in consequence, had Capt. Ross succeeded in finding an entrance from Davis's Straits to this inland sea, it would have been impracticable for him to traverse with his ship the passage which is now proved to exist. It is possible that in some seasons this Arctic Sea may be navigable, but this there seems to be good reason to doubt.

It will be seen that these enterprising travellers passed the winter on the shore of the Great Bear Lake for the purpose of continuing their exploration to the eastward. We may therefore expect in another season, further fruits of their enterprise, and a more detailed narrative of their exploit already accomplished.

Proposed Convention.—The National Intelligencer states that the opposition members of Congress have agreed to recommend, that there should be a general meeting of Delegates from all the Sates, at Harrisburgh, Pa., on the first Wednesday of December, next, for the purpose of agreeing on and recommending suitable persons as candidates for the offices of President and Vice President at the next election.

From the West Indies.—Files of the Barbadian to the 14th of April inclusive, and of the Berbice Advertiser to the 2d, have been received at Gilpin's Exchange Reading Room.

The Barbadian assents, although with some reluctance, to the immediate termination of the apprentice system, declaring that many planters express their full conviction that the colony will thrive under the system of free labor, and that landed property has risen greatly in value. The Barbadian also says that the apprentice system grows more vexatious every year—that most of the planters avow their conviction that its termination would promote their peace of mind—and that several influential members of the Legislature, in both Houses, heretofore hostile to free labor, have now changed their opinions.

A subscription has been commenced in Berbice, to erect a monument in honor of the late Governor, Sir Jame Carmichael Smyth. It was reported there that Sir Francis Head would be his successor.

The Demarara papers give a sad account of the colony, and of the demoralized condition of the lower classes. It is said too, that the plantain, the great staple of subsistence, is becoming extinct.

Measures were in progress at Berbice for the establishment of a steam navigation company.—*N. Y. Com. Adv.*

Blockade of Buenos Ayres by the French—Capt. Merry, of the ship Sarah Sheafe, at New York from Buenos Ayres, reports that a blockade of that port by the French had been, or was about to be declared, in consequence of the harsh treatment of several Frenchmen on the frontier, who had been ordered to enter the army of operations against Peru, and on their refusal to do so, were beaten by the commanding officer, and carried into town, loaded with chains. The French Consul thereupon demanded their release, and $30,000 for the support of the family of one Barcle, a Frenchman, who had died, in consequence, as was supposed, of the ill-treatment he had received. The government replied contemptuously, and the Counsul struck his flag; at the same time sending a brig of war to the French Admiral at Rio de Janeiro, requesting him to come to Buenos Ayres with his fleet.

A French sloop of war and a brig of 22 guns, were already at Buenos Ayres. On the 12th of March all foreign merchant vessels were to receive notice to quit the port within 14 days, with such cargoes as they might previously obtain.

The French Consul was to go on board one of the men of war on the 12th. It was generally believed at Buenos Ayres that the disagreement would be settled soon. U. S. ship Fairfield was at Rio, and daily expected at Buenos Ayres.

From late Paris Papers.—We copy from French papers lately received from Paris, the following:

BERLIN, March 20.—The information we have received respecting the ravages occasioned by the overflowing of the Oder is very alarming. More than seventy towns and villages are found under water—the cattle and fencing are all carried away. Frankfort on the Oder has escaped an imminent danger, thanks to the rupture of a dyke near Crossen, the inhabitants of which are now without an asylum, they are piled together by dozens, in little cabins. They are supplied with food from light boats. At Custrin the ravages were very dreadful—hundreds of families reduced to misery in less than a quarter of an hour, have been forced to take flight. These miserable people heard behind them the bleatings of their flocks as they disappeared under the water.

CONSTANTINOPLE, Feb. 27.—The eldest son of the Sultan Mahmoud, Abdoul Pacha, has been seriously sick for the last few days—all hope of saving him was lost, when the Sultan called Dr Boulard, who succeeded in curing him entirely. This is a new and very important service which this learned French physician has rendered to Turkey in preserving the life of the heir to the throne.

During the illness of Abdoul Pacha the Sultan hardly quitted his bed This tenderness on the part of Mahmoud, has contributed much to dispose public opinion in his favor, not only among the Mussulmans but even among the Franks. Prince Milosch has recently been expected to Constantinople, where he has been summoned by the Sultan. It is thought that the Turkish government intends to conclude with him a very strict alliance.

The Treasurer of the Mass. Evangelical Missionary Society, acknowledges the receipt of one hundred and fifty dollars from Young Ladies of Rev. Chandler Robbins's Church and Society.

BOOK AND PAMPHLET SOCIETY.

The Annual Sermon before the Unitarian Book and Pamphlet Society, will be preached by the Rev. Henry Ware, Jr. D. D., in Dr Channing's Church, on Thursday evening, May 31st, services commencing at half past 7 o'clock. A collection will be taken up.

The annual meeting of the Society for the *choice of Officers*, will be held at Berry Street Vestry, on *Thursday evening next*, (May 24th) at half past 7 o'clock. The report of Secretary and Treasurer will then be read. F. ALGER, *Sec'ry.*

The Massachusetts Convention of Congregational Ministers will hold its annual meeting in the Supreme Court-room, in the new Court-house, Court Street on Wednesday, the 30th inst, at half past 3 o'clock P. M.

The annual Sermon will be preached in Bratlle Street Church, on Thursday, the 31st, at 11 o'clock A. M. by the Rev. Richard S. Storrs, D. D.,
G. W. BLAGDEN, *Scribe.*

S. S. SOCIETY. ANNUAL MEETING.

The Annual meeting of the Sunday School Society will be held on Wednesday evening the 30th inst. at 7 1-2 o'clock at the Berry street Church, where all who feel an interest in the religious and moral education for the young are respectfully invited to attend. The service will consist in prayer—the Corresponding Secretary's annual Report—singing—and addresses from several gentlemen. From the nature of the cause in which the Society is engaged, and the character and standing of those from whom addresses are expected on the occasion before mentioned, we confidently anticipate a profitable and agreeable meeting, and take pleasure in offering to the public a share in its benefits.

ARTEMAS CARTER, *Rec. Sec.*

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Bartol, Mr Hart Davenport, of Lynn, to Miss Mary Jane Winn.

In this city, on Monday, at the Church in Berry street, by Rev. Dr Channing, Mr Joseph Tuckerman, Jr. of New York, to Miss Lucy Keating, eldest daughter of Mr Henry H. Tuckerman, of this city.

May 16 by Rev. Dr Frothingham, Mr Theodore Dunn to Miss Caroline Matilda, daughter of Mr Samuel H. Babcock.

In East Boston at the Maverick House, Mr George W. Pearson to Miss Mary Augusta Barton.

In Charlestown, Mr Sylvester Bowman to Miss Harriet Stearns.

In Brookline, on Monday morning, by Rev. Dr Pierce, Wm. H. Allen, Esq. of New Bedford, to Mrs Caroline Heywood, daughter of Thos. W. Sumner, Esq. of B.

In Uxbridge, by Rev. Mr Grosvenor, Rev. Albert Cole, of Blue-hill, Me. to Miss Sarah, daughter of the late Rev. Saml Judson.

In Portsmouth, Rev. Geo. W. Woodward, of Barnstable, to Miss Adelia Blunt.

In St Louis, Mo., by Rev. Mr Elliot, Mr George L. Huntington, merchant of that city, to Miss Hannah F. Forbes, of Boston, Mass.

DEATHS.

In this city, 17th inst. Miss Harriet N. daughter of Mr Peleg Churchill, 15.

In this city, 11th inst., Miss Abby, daughter of Mr Joseph Edwards, formerly of Newburyport, 18.

In Dorchester, much regretted, Miss Ann Turner, 32.

In Cambridge, on Saturday evening, Miss Rebecca Munroe, 71.

In Cambridege, on Thursday, Miss Susannah Crouch, 78.

In West Boylston, on 12th inst., very suddenly, Thomas B. Davis, Esq. aged 31. Post Master for several years past, and much lamented by a numerous circle of friends and relatives, to whom he endeared himself, by his many amiable qualities.

In Barre, Mr C. C. P. Thompson, late editor of the Barre Gazette, and son of Rev. Mr T.

In Deerfield, Mrs Eunice, relict of Deacon Jona Arms, 84.

In New York, 8th inst. Mr Henry Pickering, son of the late Col Timothy P. of Salem.

In Lynnfield, Mr John Upton, a revolutionary officer, 92.

In Wilmington, 10th inst. Mr Charles Burt, 78.

In Gloucester, Aaron Parsons, Esq.

In Lowell, 8th inst. Ardelia Williams, daughter of Mr John Avery 3 years and 4 months.

In Weare, N. H. 29th ult. suddenly, Mr Nath'l Stevens, 84.

On board brig Otis, on the passagage from Havanna to Philadelphia, on the 6th inst. off the Capes of the Delaware, Mr John A. Cunningham, merchant, of Boston: 7th, on board same vessel, in Delaware Bay, Miss Sarah R. Pope, only daughter of Lemuel Pope, Esq. of this city, 26.

OFFICE of the American Unitarian Association No. 134 Washington, opposite School Street.
t f m 12

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'Didst not thou sow good seed in thy field?—
then hath it tares?'

This work has been long out of print. It is published in the present style, and form, (the three first parts in full, and the others, less important, abridged) in order to render it accessible to other persons besides scholars and critics, and to give it a diffusion amongst laymen who are interested in the great questions of theolgy. It is 'a book of facts, not merely the statement of opinions,' and 'all are here furnished with a storehouse of invaluable materials for making up independent judgements of their own on the subjects discussed.'—In one volume.

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The following are just from the press—

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BENJ. H. GREENE, 124 Washington, corner of Water st. 3tis m 19

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As far as relates to the kind of evidence, to which the author's attention has been confined in the present publication, we venture to say, that subsequent inquiries can add nothing.—*Christian Examiner.*

See American Biblical Repository, No. thirty for April 1838, for an able review of the above work. Published and for sale by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. m 19

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POETRY.

YOUTH AND AGE.—Job, vii. 16.

O Youth is like the spring-tide morn,
When roses bloom on Jordan's strand,
And far the turtle's voice is borne
Through all Judea's echoing land!
When the delighted wanderer roves
Through cedar woods, and olive groves,
That spread their blossoms to the day;
And climbs the hill, and lords the stream,
And basks him in the noon-tide beam,
And cries, 'mid his delicious dream,
'O I would live alway!'

But Age is like the winter's night,
When Hermon wears his mantle-cloud,
When moon and stars withdraw their light,
And Hinnom's blast is long and loud;
When the dejected pilgrim strays
Along the desert's trackless maze,
Forsaken by each friendly ray;
And feels no vigor in his limb,
And finds no home on earth for him,
And cries, amid the shadows dim,
'I would not live alway.'

O Youth is firmly bound to earth,
Where hope-beams on each mountain glance;
His bosom chords are tuned to mirth,
Like harp-strings in the cheerful dance:
But Age has felt those ties unbound,
Which fixed him to the spot of ground
Where all his household comforts lay;
He feels his freezing heart grow cold,
He thinks of kindred in the mould,
And cries amid his griefs untold,
'I would not live alway.'

[From the Colonization Herald.]

EARTH'S DELUSIONS.

Build'st thou on wealth? its wings are ever spread
Its dazzled votaries to elude and foil;
On science? Lo! the lofty sage hath fled,
Like the pale lamp that lit his midnight toil,
Forgotten as the flower that deck'd the vernal soil.

Build'st theu on love? the trusting heart it cheers
While youth and hope entwine their garlands gay,
Yet hath it still an heritage of tears:
Build'st thou on fame? the dancing meteor's ray
Glides not on swifter wing, to deeper night away.

Why on such sands, thy spirit's temple rear?
How shall its base the wrecking billows shun?
Go, seek the Eternal Rock, with humble fear
And on the tablet of each setting sun
Grave with a diamond pen, some deed of duty done.

Young art thou? then the words of wisdom weigh;
Mature? the gathering ills of life beware;
Aged? O, make His mighty arm thy stay
Who saves the weakest suppliant from despair,
And bids the darken'd tomb a robe of glory wear,

L. H. S.

MISCELLANEOUS.

THE REV. S. WOOD'S LETTERS FROM THE UNITED STATES.

(Continued.)

Philadelphia, April 21, 1837.

Dear H——,

I am still in Philadelphia, you perceive, and I have even resolved to prolong my stay for two or three weeks more. My chief reason for remaining so long is the anxiety which I feel, to make myself master of Dr Rush's theory of Elocution. I regard his 'Philosophy of the Human Voice' as beyond all comparison the best book that has been written on the subject. It does indeed require a nice ear to appreciate it, and it is too technical, and the theory is too minutely developed, to be popular with that very numerous class of readers who will never undertake any thing that requires deep and persevering attention; but I have no hesitation whatever in saying that, in my very humble judgment, it contains the true philosophy of the subject, and that its author will ere long be allowed to have made as important a discovery relative to the movements of the speaking voice, as Sir Isaac Newton did relative to those of the celestial bodies. As yet there are but few who estimate his merits, but the time will come when they will be fully and gratefully acknowledged. To study his system on the spot, with much valuable assistance from himself, and regular drilling every day from a professed master who has taken up his principles, was an advantage not to be despised; and I have become so much interested in what I am doing, that I cannot resist the temptation to protract my stay a short time longer, in order that I may secure the ground which I have gained. My best wish for all the bad readers in the world (a pretty numerous class, you will allow) is, that they may come to Philadelphia and place themselves under the tuition of my excellent instructor, the Rev. William Bryant. He possesses a nicety of ear and a correctness of execution, inferior only to those of Dr Rush himself; and he has withal a quiet enthusiasm and a patience of attention, which are qualities which cannot be too highly estimated in any one who professes to teach.

Though I am very busy in studying the *diatonic melody, minor thirds, unequal waves*, and all the other mysteries of the elocutionary art, I must yet find time to give you some account of the public institutions and other remarkable objects of this city and neighborhood. Of these, the chief are the ship Pennsylvania, the Water-works, the Penitentiary and the Girard College.

THE FAMOUS SHIP PENNSYLVANIA.

The *Pennsylvania* is to be the eighth wonder of the world. I visited it twice—the first time in company with a young lieutenant of the navy, with whom I had become acquainted at Washington, and who is now stationed at this port. It was delightful to witness his enthusiasm—the ship was 'such a lovely model!' she was 'so well finished in every part,' and 'the line of beauty was so admirably exemplified in the planking of her head!' It did not require one to be a sailor to take up some large portion of his admiration, for truly this is a leviathan of a vessel, and no pains seem to be spared to finish her in the most complete manner. She is pierced to carry 136 guns, and they are all to be 32-pounders, even the carronades on the spar-deck. There is a great advantage, I was told, in having all the guns of the same calibre, as this obviates any danger of the powder and ball being distributed to the wrong quarters, in the confusion of an engagement. The timbers of the vessel are of live oak; she is planked with white oak, and with live pine between the batteries, and the decks and most of the beams are of yellow pine. She is considered to be a beautiful model, being very sharp fore and aft, and having a very long floor. Her dimensions are as follows:

225 feet in extreme length, on the spar deck.
58 feet in the beam, and 57 feet high.

Mainmast,	132 feet
Foremast,	121
Mizen,	99
Bowsprit besides the gib-boom,	80
Mainyard,	110

The last-named dimensions are, perhaps, the most astonishing of all; nothing, in short, gave me a stronger impression of the magnitude of the vessel, than the mainyard which I saw lying in the mast-house.

The keel of the Pennsylvania was laid in November 1822, and as she has now been on the stocks about nine years, she must have taken six to build. Two months ago, 100,000 dollars were granted by Congress in order to set her afloat. The first time that I visited her, there were 300 or 400 men at work upon her. It is hoped that she will be launched in July, and when she is fully rigged and victualled, and has received her complement of 1000 men and upwards of 60 officers, she will, I presume, be sent on a cruise to the Old World, to astonish our weak minds, and to give us a gentle hint that brother Jonathan is prepared to give us a good beating, if we do not behave ourselves. I am informed, however, by one who ought to know something of such matters, that, however much such a vessel may gratify the national pride, as being the largest, except one, that has ever been built, it can yet be of no use whatever, unless the States were to send out a fleet; but for the kind of service which the Americans are likely to have, frigates are the most useful vessels; and in case of accident, the amount of suffering on board so large a ship as the Pennsylvania, is awful to contemplate.

EASTERN STATE PENITENTIARY.

The third object of particular interest which I mentioned is the Eastern State Penitentiary. It is situated at Cherry Hill, not far from the Fairmount Water-works. The gateway and the adjoining buildings are handsome and appropriate: in the interior there is a central apartment, and seven galleries diverging from it, with cells on each side. To some of these there is a small court attached, in which the prisoner has the liberty of taking exercise for an hour every day (no two contiguous courts being occupied at the same time); others have no court attached, but they are more spacious. Strangers are not in general allowed to enter any cell which is occupied, but the warden took me into three, and I shall not soon forget the wild look which the tenant of one gave us; he seemed to reproach us for intruding on his solitude, and to say more clearly than words could express it, that his 'hand was against every man, and every man's hand against him.' It is sad to think that these poor creatures are immured for months and years, without any one being permitted to hold intercourse with them, besides the keepers, the official visitors, and occasionally strangers, who come to examine the working of the system, or to attempt a moral reformation: the first view of the system is certainly repulsive, yet I am strongly inclined to think, after giving much attention to the subject, that this is the best that has yet been devised. The individual whom I have mentioned above might be an extreme case, and many of the prisoners certainly have themselves acknowledged the efficacy of the treatment to which they are subjected. That it is much preferable to the old system, on which the prisoners were allowed freely to associate and converse together, there can be no doubt. The only question now is, which is preferable, the Auburn and Sing-sing system, i. e. of labor in company, but with silence enjoined, or the Philadelphia plan of of labor in solitude. If at the two former establishments the silence which is enjoined could be enforced, the question would assume a somewhat different aspect; but that this is not the case is acknowledged in the official report of the commissioners appointed to visit the prison at Auburn. They say, 'We have seen within a few weeks past notes written on pieces of leather, tending to excite insurrection. So far as they can safely venture, they (the prisoners) will be found talking, laughing, singing, whistling, altercating and quarrelling with each other and the officers. They will idle away the time in gazing at spectators, and waste or destroy the stock they work upon.' To the same purport, Mr Wood, the warden of the Philadelphia Penitentiary, told me, that some years ago, wishing to examine for himself into the working of the Auburn plan, he visited the place: the first day he went through the prison as a mere stranger; but the next day he availed himself of a special letter of introduction which had been furnished him by Governor Clinton, and was allowed to converse with one of the prisoners in private. He observed to this man, 'I suppose you do not know who I am.' 'Yes, but I do,' replied the other. 'How can that be, for you never saw me in your life before?' 'Yes, I saw you yesterday; you came into the long room, where a number of us were at work; and it so happened that at the first bench there was a man, who had formerly been in the Walnut-street Prison at Philadelphia; he recognized you, and immediately whispered to his next neighbor, that your name was Samuel R. Wood, that you lived at Philadelphia, and had been in the habit of visiting the Walnut-st. Prison; and this information was conveyed from one to another till it very soon reached the other end of the room.' So much for the efficacy of the Auburn system with respect to silence. The fact is, that the men do converse with each other; and, at all events, they become perfectly familiar with each other's faces, and thus easily find each other out again after they are liberated. At Philadelphia, on the other hand, it is next to impossible that any communication should pass between the prisoners, for they never once see each other. The moment that a convict arrives within the walls, he is blindfolded, and being thus led to the cell which he is to occupy, he cannot have the smallest idea either of its relative situation, or of anything else within the prison, except the face of his keepers. There he remains during his term, isolated from the world—set to hard labor during the day, and left to his own meditations, or the perusal of any books with which he may be supplied, at night. The solitude, however, is not absolute; the prisoner occasionally receives visits from the warden, or from benevolent persons who are specially permitted to converse with him; three times a day he has the opportunity of seeing the distributor of his food; and besides all this, the instruction which he receives in his trade, and the intercourse incident to his daily labor, must necessarily bring him into contact with others.

This system has now been in operation eight years, and its effects, so far as they can yet be judged of, are excellent. It is found by experience, that nothing has a stronger tendency to soften the hard, stubborn and vicious character, than seclusion; and that is precisely the point to be attained with the convict. The only thing to be regretted at this prison is, that there is no regular provision made for giving moral and religious instruction to these unfortunate persons. There is no chaplain to the jail. Partly from the want of religious feeling, and partly also from the dread of opening a door to sectarianism, the State Legislature will not authorize the payment, though they allow the appointment, of a chaplain; the consequence is, that what is done in this way, being done by voluntary effort, is but little, and it is not always done well. Persons come with the best intentions in the world, and preach to the prisoners; and after they are gone away, the men do not know what their instructors have been talking about. There ought, as the warden observed to me, to be some one appointed, who would devote the principal part of his time to going about from cell to cell, communicating instruction with as much plainness and simplicity as if he had mere children to teach. This would tend more than anything else to reconcile them to their situation, and to prepare them for entering on a new and better course of life, when restored to society.

I inquired particularly whether this solitary confinement, even accompanied as it is with labor, does not lead to insanity, and I was assured that it does not. Some instances have occurred, but it appears from the inquiries which have been made, that the disease was in no respect attributable to any peculiarity in the discipline of the Penitentiary.

My own opinion, therefore, of the system adopted in this institution is certainly favorable; and I am happy to say that the same view is taken of it, both by Messrs Beaumont and De Tocqueville, the French Commissioners, who came over two or three years ago to visit the prisons in the United States, and also by Mr Crawford, who had a similar commission from the British government.

I should state, that there were in the Eastern State Penitentiary on the 1st of January, 1837, 385 convicts; and in the Moyamensing Prison, at the south end of the town, there are now about 400, 200 of whom are untried, and the other 200 convicts, and confined for terms of not more than two years on one charge. It is on the same plan as that at Cherry Hill; the untried prisoners, as well as the others, are kept quite separate from each other, and they work if they like.

GIRARD COLLEGE.

At a short distance to the north of the Penitentiary stands the College which is now erecting in compliance with the will of the late Stephen Girard, a rich merchant of this city, who devised two millions of dollars for founding and maintaining an institution for the boarding and education of at least 300 'poor male white orphan children.' The first stone was laid on the 4th of July, 1833: 300,000 or 400,000 dollars have already been expended, and it will take five years more before the whole range is completed. It is to consist of a central building, in the form of a Grecian Temple, surrounded by a magnificent portico of Corinthian columns, and two smaller buildings on each side. The central one will contain four halls of instruction, and the others will be devoted to the lodging of the Professors and the pupils. The whole is built in the most substantial style, of beautiful white marble, and will, I have no doubt, far surpass anything of the kind in the United States, if not in the world. The design is due to the genius of an American artist, Mr Thomas U. Walter, who kindly shewed me the works which are now going on. Nothing can be more exquiste than the finish which is given to the ornamental work, and my conductor told me with pride and pleasure, that on this part they have not a single foreigner employed; the stone-cutters are all native Americans. The magnificence of the buildings is certainly not in strict compliance with the will of the founder, who directed that 'needless ornament' should be avoided, and that 'the strength, convenience and neatness of the whole should be chiefly attended to;' but as the funds are most ample, this departure from the precept is, perhaps, not much to be regretted.

With respect to the maintenance and instruction of the pupils, Mr Girard gives the following directions:

'The orphans admitted into the College shall be there fed with plain but wholesome food, clothed with plain but decent apparel, (no distinctive dress ever to be worn,) and lodged in a plain but safe manner. Due regard shall be paid to their health, and to this end their persons and their clothes shall be kept clean, and they shall have suitable and rational exercise and recreation. They shall be instructed in the various branches of a sound education, comprehending reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical and experimental philosophy, the French and Spanish languages, (I do not forbid, but I do not recommend, the Greek and Latin languages,) and such other learning and science as the capacities of the several scholars may merit or warrant. I would have them taught facts and things, rather than words or signs: And especially I desire, that by every proper means a pure attachment to our republican institutions, and to the sacred rights of conscience, as guaranteed by our happy constitutions, shall be formed and fostered in the minds of the scholars.'

In order effectually to carry into execution this principal part of the will, the directors have already made choice of Mr Bache, as the Principal of the College, and they have very wisely sent him to Europe, to obtain information as to the best modes of teaching.

The scholars who shall merit it, may remain in the College till they are fourteen or even eighteen years of age, and they are then to be bound out 'to suitable occupations, as those of agriculture, navigation, arts, mechanical trades and manufactures, according to the capacities and acquirements of the scholars respectively; consulting, as far as prudence shall justify it, the inclinations of the several scholars as to the occupation, art or trade to be learnt.'

Considering the occupations for which the children are destined, the education which they are to receive may appear too high; but it must be considered that 'arts and manufactures,' in their widest sense, embrace many departments in which the strongest lights of science are eminently required; and for the successful prosecution of these, such instruction as will be supplied at this institution will be extremely valuable.

Girard orders that none of the capital which he leaves for the College shall ever be 'sold, disposed of, or pledged, to meet the current expenses of the institution,' to which he devotes only the interest, income and dividends; and he gives another injunction, which makes me rejoice that I happened to be at Philadelphia before the buildings are finished and the regulation enforced:

'I enjoin,' says he, 'and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said College. In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the College shall take pains to instil into the minds of the scholars, the purest principles of morality, so that on their entrance into active life they may, from inclination and habit, evince benevolence towards their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.'

During the first part of my stay in this city, I devoted some time to an examination of the public schools. I shall not enter into any details respecting them, but shall content myself with observing, that though there are some of them which are very respectable, and taught by intelligent teachers, I have certainly not visited any one, which comes up to my idea of what such schools may and ought to be. There is little improvement on the old methods, and the teachers do not seem to be all aware of the life and spirit which might be instilled into their pupils, by carrying out to a greater extent the Interrogative System.

UNIVERSITY OF PENNSYLVANIA.

The University of Pennsylvania owes its origin to the suggestion of Dr Franklin, in the year 1743. In 1779, the charter of the College and Academy, as it was then called, was annulled, and its rights and property transferred to another institution, called the University of Pennsylvania; but in 1789, a sense of justice induced the legislature to restore its privileges, and shortly afterwards the two institutions were united under the name which they now bear. The buildings, which are nothing remarkable in point of architecture, are in Ninth Street. The University comprises a Faculty of Medicine, a Faculty of Arts, an Academical Department (or Grammar School), and Charity (English) Schools. The Medical School stands, perhaps, the highest of all those in the United States; during the last winter it had 401 students, and I saw 154 of these receive their diploma of MD. at the conclusion of the course. In the Academical Department there are 139 pupils, and in the Collegiate 83. Three weeks ago I attended some of the examinations in the latter. In Mathematics and Natural Philosophy, the young men acquitted themselves, so far as I could judge, in a creditable manner, and I have no doubt that the instruction which is given in these branches is what it ought to be; but I wish I could say as much for the Classics. As to the mere meaning of the words the students were not at a loss; but no attempt was made to produce a neat and finished translation, or to bring those words together which were the most nearly related to each other; and one class was set to construe some sixty or seventy lines in the Tenth Satire of Juvenal, without a single question being asked as to the allusions to Roman manners, customs and history, of which it is full. The students might be in possession of this knowledge; they had, at least, the means of obtaining it from the valuable notes which were appended at the end of the edition from which they learnt; but certainly no effort was made to demonstrate to me or to any other stranger present, that the knowledge was actually possessed. In short, I never remember to have been present at an examination conducted in so slovenly and inefficient a style. It would be better to omit the classics altogether than to teach them in this way. If, in this rising country, rail-roads and canals are of far more consequence than the structure of language and the accomplishments of literary genius, let the opinion be broadly avowed and consistently acted upon. I quarrel with no man for entertaining an honest though ill-founded opinion, but I must say, that 'whatever is worth doing at all, is worth doing well,' and that the time of these young men would be much better devoted to a more minute research into physical science, than in giving a slight and flimsy attention to the pages of a Greek or Latin author, the beauties of which they are not taught to appreciate.

The terms of instruction in the regular studies of the College are 25 dollars a term, (i. e. 75 dollars, or £15. 18s. 9d. for the year,) payable in advance; and the modern languages are taught by approved instructors at a moderate additional expense. The Professors in this department receive at the present time a fixed salary of 2300 dollars a year each; the Provost (who is also Professor of Moral Philosophy) receives 2500, and the Vice-Provost (who is also Professor of the Hebrew, Greek and Latin languages) receives 2400. In the Medical School, the income of the Professor depends on the number of tickets for his course, which he disposes of to the students in his class at the rate of 20 dollars each.

There is another Medical School in Philadelphia, called the Jefferson Medical College. It has been established about ten years, and may be considered as having gained a permanent footing, for it boasts 320 students. The fee for admission to each course of lectures is 15 dollars; to the Dissecting-rooms and Demonstrations, 10; and to the Dispensary, Museum, &c., 5.

Having spoken of institutions for the benefit of the living, I cannot close this long letter without mentioning what is done for the reception of the dead. I refer to the new Cemetery which is just opened at Laurel Hill, two or three miles beyond the Girard College. Twenty acres have there been purchased by four individuals, and laid out as a cemetery. The site is admirably selected, being a woody eminence overlooking a bold reach of the Skuilkill river, and the manner in which it is laid out does great credit to the public spirit and to the taste of those who projected it. The entrance is through a gate-way in the Roman Doric style, and the church is Gothic. There is also a house for the superintendent, a spacious hall for the reception of visitors, and a coach-house, which will accommodate forty carriages. It is a lovely spot, and will, I have no doubt, amply repay the capital which the proprietors are expending upon it.

But I must conclude. I have engaged a passage in the Europe, which is to sail from New York for Liverpool on the 16th of May; and my next letter will be the last that I shall write you on this side the Atlantic.

Yours ever most truly,

S. Wood.

Anecdote of the Queen.—The following is authentic, and exhibits a most gratifying feature in the character of our young Queen: A man named Hilman, who served in the capacity of porter to the late Duke of Kent, and who was accustomed to assist our present Queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her Majesty, whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late King's funeral, this young woman received from Queen Victoria a present of the Psalms of David, with a marker worked by herself (having a dove, the emblem of peace, in the centre) placed at the 41st Psalm, with a request that she would read it, and expressing a hope that its perusal might give peace to her mind. —English paper.

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The property of the New York Trinity Church Corporation is immense; it is chartered for $4,000,000, and holds more than 12,000,000. It is managed by forty trustees. They have appropriated $100,000 as the Bishops's fund, which makes his salary about $6000 per annum, besides perquisites.

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Excerpts from the Clockmaker, or sayings and doings of Samuel Slick.—Society is something like a barrel of pork. The meat that's at the top is sometimes not so good as that that's a little grain lower down; the upper and lower eends are apt to have a little taint in em, but the middle is always good.

When a feller is too lazy to work, he paints his name over the door, and calls it a tavern, and as like as not, he makes the whole neighborhood as lazy as himself.

—

A lecture was recently delivered before the Athenian Institute, 'on the literary opportunities of men of business.' We could not help wishing that these opportunities were more improved than they are, when we saw the other day a sign, with an inscription of sale,—'and this was the inscription that was written:'

Se LINGO f CHEPaTAUC tiown.

Which, being interpreted, from the seeming unknown into the English tongue, meaneth, 'selling off cheap at auction.' Champollion's hieroglyphical conjectures were very ingenious; but we greatly doubt whether his discernment would not have faltered at the above, had he seen it on an obelisk in Egypt.

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